



From the Kentucky Compiler.

## THE TRUE AMERICAN.

We have just read in No. of the 'True American,' edited by CASSIUS M. CLAY. It is thoroughly abolitionist, and manifests a recklessness of consequences, and such temerity and rashness, as will draw largely on the forbearance and indulgence of this community whose peace and interests are assailed. We regard the paper as insurrectionary in its character, which, while it expresses the sanctity and safety of the household to imminent peril, engenders suspicion, distrust and fear between persons standing in recognized, legal relation, and assails with blind violence legal and vested rights, at the same time talk glibly about *Truth, Justice, and the Constitution!* We are astonished that some of the leading papers in the State seem to connive at the principles avowed in this paper. The midnight incendiary, in the act of applying torches to a dwelling, might with as much propriety demand to be allowed to perpetrate his crime; as a publication like this to claim the sanction of the community. Its circulation can do nothing but mischief, and may give way to a train of events, as will fill the land with mourning. Such, and kindred publications, should be suppressed by legislation on that subject. If according to our laws, it is a penitentiary offence to entice or aid a slave to leave his lawful owner, and escape out of the State; what punishment ought to be annexed to the offence of advocating and disseminating principles, by which all slaves may be induced and enticed to leave their owners? There is no probability that any publication of this kind will effect its object, but it may do much injury to both master and slave, and greatly disturb the peace of society.'

## LAWLESS MOVEMENT.

In a 'True American'-Extra,' are the following particulars of a lawless movement in Lexington for the violent suppression of that paper.

On the 15th inst. just before 3 o'clock P. M., Mr. Clay was informed at a meeting in Lexington to make arrangements for the suppression of the 'True American.' Although in ill-health, he determined to attend the meeting, and vindicate his rights in person. About 20 persons were present, including two or three of his personal friends. With the exception of those last named, he knew them all as political, and three-fourths of them as personal enemies. Among the rest was Thomas F. Marshall. Only one Whig was present. Two speakers proposed to dissolve the meeting, and Capt. Henry Johnson, a cotton planter, declared that although he was ready ready to act boldly upon this subject, he would not then, nor hereafter, take any action in regard to the 'True American,' unless the Whig party also came up and incurred the same responsibility. Mr. Marshall stated that the excitement in the community had been caused by some articles in the American which were thought to be insurrectionary in their tendency. Several speakers contended that the meeting was a private one, whereupon Mr. Clay, after protesting against the wrong construction put upon the articles in question, left the house.

The result of the meeting was afterwards communicated to him in the following letter:

LEXINGTON, 14th Aug. 1845.

CASSIUS M. CLAY, Esq.:

Sir—We, the undersigned, have been appointed as a committee upon the part of a number of the respectable citizens of the city of Lexington, to correspond with you under the following resolution:

Resolved, That a Committee of three be appointed to wait upon Cassius M. Clay, Editor of the 'True American,' and request him to discontinue the publication of the paper called the 'True American,' as its further continuance, in our judgment, is dangerous to the peace of our community, and to the safety of our homes and families.

In pursuance of the above, we hereby request you to discontinue your paper, and would seek to impress upon you the importance of your acquiescence. Your paper is agitating and exciting our community to an extent of which you can scarcely be aware. We do not approach you in the form of a threat. But we owe it to you to state, that in our judgment, your own safety, as well as the repose and peace of the community, are involved in your answer. We await your reply, in the hope that your own good sense and regard for the reasonable wishes of a community in which you have many connexions and friends, will induce you promptly to come with our request. We are instructed to report your answer to a committee of three, meeting, at three o'clock, and will expect it by two o'clock, P. M. of to-morrow.

Respectfully, &amp;c.

B. W. DUDLEY,  
THO. H. WATERS,  
JOHN W. HUNT.

To this letter Mr. Clay sent the following reply:

I received through the hands of Mr. Thomas H. Waters, one of your committee, since candle-light, your extraordinary letter. I assure you two of your committee and myself are not upon speaking terms, and when I add to this the fact that you have taken occasion to address me in note of the character, when I am on a bed of sickness of more than a month's standing, from which I have only ventured out to ride out and to write a few paragraphs, which caused a relapse, I think that the American people will give way to me, that your office is a base and dishonorable one, more particularly when they reflect that you have had more than two months whilst I was in health, to accomplish the same purpose. I say in reply to your assertion, that you are a committee appointed by a respectable portion of the community, that it cannot be deemed respectable by any but assassins, pirates and highway robbers. Your meeting is one unknown to the laws and Constitution of my country; it was secret in its proceedings; its purposes, its spirit and its action, like its mode of existence, are wholly unknown to, or in direct violation of every known principle of honor, religion or government, held sacred by the civilized world. I treat them with the burning contempt of a brave heart and loyal citizen. I deny their power and defy their action. It may be true that those men are excited as you are, whose interest it is to prey upon the excitement and distresses of the country. What tyrant ever failed to be excited when his unjust power was about to be taken from his hands! But I deny, utterly deny, and call for proof, that there is any just ground for this agitation. In every case of violence by the blacks, since the publication of my paper, it has proven, and will be again proven by my representatives, if my life should fail to be spared, that there have been special causes for action, independent of, and having no relation whatever to the 'True American' or its doctrines. Your advice with regard to my personal safety is worthy of the source whence it emanated, and meets the same contempt from me which the purposes of your mission excite. Go tell your secret concave of cowardly assassins, that C. M. Clay knows his rights, and how to defend them.

C. M. CLAY.

Lexington, August 15th, 1845.

Having thus met the enemies of Freedom of Speech and of the Press, he made the following appeal to the friends of Constitutional Liberty to stand by him in this hour of trial.

KENTUCKIANS:

You see this attempt of these tyrants, worse than the thirty despots who lorded it over the free Athlens, now to ensue you. Men who regard law—men who regard all their liberties as not to be sacrificed to a single pecuniary interest, to say the least of doubtful value—lovers of justice, haters of blood—laborers of all classes—you for whom I have sacrificed much, where will you be found when this battle between Liberty and Slavery is to be fought? I cannot, I will not, I dare not question on which side you will be found. If you stand by me like men, our country will yet be free, but if you falter now, I perish with less regret when I remember that the people of my native State, of whom I have been so proud, and whom I have loved so much, are already slaves.

C. M. CLAY.

Lexington, Aug. 12, 1845.

From the N. Y. Journal of Commerce.

## CASSIUS M. CLAY.

We have already published the note of B. W. Dudley, Thomas H. Waters, and John W. Hunt, addressed to Mr. Clay, requesting him in the name of themselves and sundry citizens of Lexington, Kentucky, to discontinue the publication of 'The True American,' and also Mr. Clay's refusal to accede to their tyrannical requisition, couched in

terms of burning indignation and contemptuous defiance.

Dudley, Waters and Hunt subsequently reported to the meeting on its re-assembling after a temporary adjournment, a copy of the correspondence, when an address and resolutions were adopted, on motion of Mr. Waters, embodying the following recommendation:

'We assume not to decide for a society who have with us a common interest; but as a portion of that community, recommend a general meeting of the people of the city of Lexington and county of Fayette, to be held on Monday next, August 18th, to concert measures for the suppression of the farther publication of the "abolition paper" called the "True American."

This meeting of persons in favor of suppressing by force the obnoxious publication, was held on Monday last.

From a Lexington correspondent of the Union, who is hostile to Mr. Clay, we receive the following:

'It is thought that there will be from 3,000 to 5,000 people present at the meeting appointed for Monday. What will be the result, God only knows.

It is said that the office of the "True American" is fortified, and that its editor is determined not to yield, but to die in its defense. Should the people determine to suppress it by force, it is thought that he will have some few who will aid him.

By my next, you may hear of violence and bloodshed—a tale of terrible retributive justice, &c.'

Another correspondent of the same stamp says:

'The people are much excited, and the next news you may expect to hear, will be the demolition of C. M. Clay's office. He will doubtless fight it out to the last.'

The article from 'The True American' which is as follows:

'Slavery, the most unmilitated, the lowest, basest that the world has ever seen, is to be substituted forever for our better, more glorious, holier aspirations. The Constitution is torn and trampled under foot; justice and good faith in a nation are derided; brute force is substituted in the place of high moral tone; all the great principles of national liberty which we inherited from our British ancestry are yielded up, and we are left without God or hope in the world. When the great-hearted of our land weep, and the man of reflection maddens in the contemplation of our national apostasy, there are men pursuing gain and pleasure, who smile with contempt and indifference at their appeal. But, remember, ye who dwell in marble palaces, that there are strong arms and fiery hearts and iron pikes in the streets, and panes of glass only between them and the silver plate on the board, and the smooth-skinned slave on the ottoman. When you have mocked at virtue, denied the agency of God in the affairs of men, and made rapine your honeyed faith, tremble for the day of retribution is at hand, and the masses will be avenged.'

In reference to this article, the same paper of a subsequent date says:

'It will be perceived by the reader of that article, that the whole piece alludes to national policy, and the loss of a high sense of justice in the administration of our national affairs, resulting from the influences of negro slavery upon the nations in action, even to the habitual violation of the Constitution; and I further meant to convey the idea, in my elliptical manner, that, in a country like ours, where suffrage is universal, and standing armies impossible—that those men who are drawing substance and power from the existence of slavery, at the expense of the interests of the great masses of the legal voters of this Union, who are now and have been sacrificed at the shrine of slavery—their names were successively called by their chairman, entered the office, all other persons being excluded. The committee, after taking possession of the office, sent for some of the master printers of the city, and had everything boxed up in the most workmanlike manner, and the boxes were taken to Frankfort yesterday morning to be placed on the first Cincinnati boat.'

An address to the crowd, in the name of a committee previously appointed for the purpose, was read by the Hon. T. F. Marshall, as follows:

'Mr. Clay has complained in his recent handbills of his indisposition, and charged the people as deficient in courage and magnanimity in moving upon him when he is incapable of defence. If that is said of him, it is true, his purpose and his principles are disengaged from his body. He has not assured us that we will not be harassed by one thousand such men as he. He cannot bully his countrymen. A Kentuckian himself, he should have known Kentuckians better. His weakness is his security. We are armed and resolved—if resistance be attempted, the consequence be on his own head. For our vindication under the circumstances, we appeal to Kentucky and to the world.'

This account is confirmed in part by a letter published in the Herald, dated at Lexington on the 18th inst. the day appointed for the general meeting of the citizens of Lexington and Fayette county. We copy the following extract:

'The address was unanimously adopted, together with the following resolutions:

1st. That no Abolition Press ought to be tolerated in Kentucky, and none shall be in this city or its vicinity.

2d. That if the office of the "True American" be surrendered peaceably, no injury shall be done to the building or other property. The presses and printing apparatus shall be carefully packed up and sent out of the State, subject then to Mr. C. M. Clay's order.

3d. That if resistance be offered, we will force the office at all hazards, and destroy the nuisance.

4th. That if an attempt be made to revive the paper, we will again assemble.

5th. That we hope C. M. Clay will be advised, for by our regard to our wives, our children, our homes, our property, our country, our honor, wear what name he may, be connected with whom he may, whatever arm or party here or elsewhere may sustain him, he shall not publish an abolition paper here or there, and thus we affirm at the risk, be it of God or our own, or both; or of all he may bring, of bond or free, to aid his murderous hand.

The committee reported at two o'clock that the press was taken down, and pledged themselves that in a few hours the press, &c. would be on the cars.

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I neglected to inform you at first, that C. M. Clay has been sick with the typhoid fever for thirty-five days, and could not be personally present.

The last resolution is in about these words—

'That the press will stop, peaceably if we can, or forcibly if we must.' A committee of sixty were appointed to proceed to the office, and take down the press, box it up, and send it to Cincinnati.

The committee went to the office—the key was given to them—the city marshal reported progress, that in a few hours the press, &c. would be on the cars.

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MR. CLAY'S PLAN OF ABOLITION.

The public meeting, called by the mobocrats, was held on Monday, the 18th. On the Saturday previous, Mr. Clay issued an address to the citizens, in the hope of calming the prevalent excitement, by propounding his plan of abolition, to be effected by means of a convention. From this address we make the following extract:

'In a convention, which is to be held in the West, informs the editor of the Baltimore Sun, that Mr. Clay had been prevailed on by his friends to move with his office to Cincinnati, Ohio, and that a portion of his printing materials had already been shipped to that place. A large concourse of persons had assembled, and the destruction of the office would have been inevitable but for the adoption of this course.'

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## POETRY.

For the Liberator.

WORSHIP VS. RIGHTEOUSNESS.  
Therefore, by their fruits ye shall know them.—  
MATTHEW vii. 20.Confess the faith, and go to church,  
And sing a psalm, just which you choose;  
But after virtue never search—  
Your better judgment never use.Believe it right to cheat in trade,  
And pocket all the cash you can;  
But when a fortune you have made,  
Just turn and be an honest man.Your trust in priest and prayer-book put,  
And listen to the sacred word;  
From black-coats who in pulpits strut,  
While flutes and fiddles praise the Lord!Repeat your prayers, both morn and night;  
Say grace at meal-times, if you can;  
But when your Lord is out of sight,  
Then rob and cheat your brother man.Believe in Christ, but ne'er obey  
One single precept which He gave;This may be done some other day,  
When you are old and near your grave.Eat bits of bread, and drink your wine,  
And call it Jesus' flesh and blood;Thus forge your feters for the mind,  
That shall oppose all future good.

Kingston, Mass., 1845.

John GREENLEAF WHITTIER, the Quaker Poet.

If there is any body on this side, or the other of the Atlantic, who can produce a better specimen of the genuine Ballad than the following, by the poet above named, we have never seen the fact demonstrated by example. Mr. Whittier is a Quaker, an abolitionist, a practical shoemaker, and one of the three best poets in America; occupying as we hold a place after Bryant alone, and not much, if any, behind Longfellow. He has commenced in the Democratic Review of this city, a series of ballads under the title of 'Songs of Labor'; and the first is the 'Song of the Shoemakers,' which we give below.

It is full of the most delightful fancy, is couched in good, strong Saxon English, and comes ringing off the tongue like the sound of the trumpet. Macaulay's 'Roman Ballads,' which have obtained a celebrity so rich and deserved, may have furnished Whittier with the model of this performance, but if they did, the cast is in every way as great a work of art as the model.—*N. Y. Express.*

## THE SHOEMAKERS.

Ho! workers of the old time styled  
The Gentle Craft of Leather!  
Young brothers of the ancient guild,  
Stand forth once more together!  
Call out again your long array  
In the old, merry manner;  
Once more on gay St. Crispin's day  
Fling out your blazoned banner!Rap, rap! upon the well-worn stone,  
How fits the polished hammer!  
Rap, rap! the measured sound has grown  
A quick and merry clanger.Now shape the sole; now deftly curl  
The glossy vamp around it;  
And bles the while the bright-eyed girl  
Whose gentle fingers bound it!For you along the Spanish Main  
A hundred keels are ploughing:  
For you the Indian on the plain  
His lasso-cord is throwing:For you deep gloom with hemlock dark  
The woodman's fire is lighting;  
For you upon the oak's gray bark.  
The woodman's axe is smiting.For you from Carolina's pine  
The resin gum is stealing;For you the dark-eyed Florentine  
Her silken skein is reeling:

For you the drowsy roared rooms

His rugged Alpine ledges;

For you round all her shepherd homes

Bloom England's thorny hedge!

The foremost still by day or night,  
On mated mound or heather;

Where'er the need of trampled right

Brought toiling men together;

Where the free burghers from the wall

Defied the mail-clad master;

Then yours, at Freedon's trumpet-call,

No craftsmen rallied faster!

Let foplings sneer, let foals deride,

Ye heed no idle scorner;

Free hands and hearts are still your pride,

And duly done, your honor.

Ye dare to trust honest fame

The jury time empowers,

And leave to Truth each noble name

Which glorifies your annals.

They song, Hans Sach, are living yet,

In strong and hearty German,

And Broome's lays, and Gifford's wit,

And th' rare good sense of Sherman;

Still from his book, a mystic seer,

The soul of Behmen teaches,

And England's priestcraft shakes to hear

Of Fox's leathern breeches.

The foot is yours: where'er it falls,

It treads your well-wrought leather,

On earthen floor, in marble halls,

On carpet, or on heather;

Still there the sweetest charm is found

Of matron grace or vestal's,

As Hebe's foot bore nectar round

Among the old celestial!

Rap, rap!—your stout and bluff brough,

With footstep slow and weary,

May wander where the sky's blue span

Shuts down upon the prairie;

Your slippers shine on Beauty's foot,

By Saratoga's fountain,

Or lead, like snow-flakes falling, mute;

The dance on Cæstal's mountain!

The red brick to the mason's hand;

The brown earth to the tiler's;

The shoe in your shall wealth command,

Like Fairy Cinderella's!

As who she shunned the household maid,

Beheld the crown upon her,

So shall see your toil repaid

With heart and home and honor!

Then let the toast be freely quaffed

In WATER cool and brimming:—

All honor to the good old Craft,

It's merry men and women!

Call out again your long array,

In the old time's pleasant manner;

Once more on gay St. Crispin's day

Fling out your blazoned banner!

## HOPE.

Hope in the young heart springeth,

As flowers in the infant year;

Hope in the young heart singeth,

As birds when the flowers appear.

Hope in the old heart dieh,

As wither those early flowers;

Hope from the old heart dieh,

As the birds from wintry bower.

But spring will revive the flower,

And the birds return to sing;

And Death will renew Hope's power,

In the old heart withering.

## REFORMATORY.

## TREATMENT OF INFIDELS.

FRIEND GARRISON:

I suppose the chief intention of thy paper is, to make mankind love each other; and it appears to me one great reason why they do not do so, is because they do not sufficiently reflect upon that wise injunction of scripture, 'it is not in word but in power'—or, in other words, it is not the name that a man assumes, but the spirit that he possesses, that makes him what he is. The want of charity in pro-slavery priests and professors makes people infidels; and I fear it is often the case that many well-meaning people do not have the charity towards some that call themselves infidels, that they ought to have. If these think the following dialogue that took place between myself and a skeptic, some years since, will have a tendency to aid the cause of brotherly kindness, please to publish it.

Rev. S. J. May, President; Messrs. T. Van Tassel, and P. R. Sawyer, Vice-Presidents; Miss M. B. Allen, Corresponding Secretary; Mr. George Barnes, Recording Secretary; and Mrs. Joseph Savage, Treasurer. It was then

Resolved, That these proceedings be published in the daily and weekly papers in this village.

Wells. Why dost thou resist the Saviour?

Skeptic. Because the Bible tells me that he was the Son of God. I cannot believe in two divinities. I believe in one God, and one only.

W. Hast thou ever read the Bible much?

S. No.

W. Why hast thou not read attentively a book of much celebrity?

S. Because it seems to contradict my reason.

W. Is reason always right?

S. No.

W. May it not be that my reason is wrong, and the Bible right, after all?

S. Yes.

W. Then, as there are two principles or inclinations in man, the good and the bad—if God has caused a book to be written for our own benefit, must it not take cognizance of these two principles?

S. Such as these—Mark the perfect man; &amp;c. There is not a just man upon earth that doth good, and sinnot not. These distinctly contradict each other.

W. Let us leave the Bible for the present, and come to the internal structure of man. Is not thy mind sometimes urged to that which is evil, and sometimes to that which is good?

S. Yes.

W. What inclines thy mind to goodness?

S. God, the author of all goodness, making duty manifest to my mind.

W. This is precisely the account that the Bible gives of Jesus Christ. It is said that he was the manifestation of God in the flesh; and now let me try to answer thy objections to scripture—Mark the perfect man. What man? Is it not the holy man, the meek man, the honest man—Christ Jesus in the soul—the new man?—There is not a just man upon earth that doth good, and sinnot not. What man is that? Is it not the earthly, selfish man, the dishonest man, the old man?

S. I am a Christian as much as you are, if these are your views of scripture.

W. I did not say thou wast not, my friend.

S. And there is another thing—you appear to love me.

W. Certainly I do. I charitably hope thy errors are errors of thy head, rather than of thy heart.

S. I do not know but the Bible is right, and I wrong, after all; but I have really thought that these people, called Christians, could not be the servants of God; for many a time have I told them that I loved God. They said that I was going to hell, and would leave me in anger.

W. One question more. As every plant is produced and grows by the process of regeneration, it is evident that man must be regenerated before he can grow into holiness. Dost thou think that thou hast experienced this change in thy mind?

S. I do; and by this I have been enabled to love God.

I was beside the canal; the packet came up, and I never saw him more. We parted with warm affection; and I have often thought how great a contrast our meeting was, to many that I have had with bitter sectarian priests and professors, who appeared have no hearts to feel, no eyes to pity, no bowels of compassion to move. I am an advocate for the light of Christ in man, and thine sincerely,

## FACTS FOR FORTY MILLIONS.

MR. EDITOR:

Can you make room, in some corner of your paper, for a few facts which I have collected with some labor, and which, I think, seriously concern the working people of the Anglo-Saxon race?

This reminds me of an aged minister in the State of Virginia, who also had this bad habit of uttering long prayers; moreover, he was rather deaf. A person who was a good singer, and who was a couple of years younger than he, was invited to his family, and he excused himself on account of excessive fatigue. The old man then undertook the business himself, and prayed so long that the stranger woke up one of his sons, who was snoring next to him, and asked him whether he thought the old man had nearly got through. The youth inquired whether he had got to the Jews yet. 'No,' says the stranger, 'but I'm very sleepy, and wish to go to bed.' 'Well,' says the son, 'when he gets to the Jews, he is just half-way through, and no more, and I'm going to sleep again.' 'Then,' said the stranger, 'I'm off,' and he left the room, and went to bed.

PUNGENT.

From the N. Y. Tribune.

THE RIGHT GROUND.

THE Editor of the N. Y. Tribune:

Between three and four thousand persons were assembled at the Broadway Tabernacle the other evening to hear a temperance lecture from the eminent Mr. Gough. There were 'long robed deacons' enough to have constituted a standing army. The Rev. Dr. ——, who opened the meeting with prayer, got through in the very short space of three quarters of an hour; but it was full long enough to knock the spirit of the meeting into a 'cocked hat.' Many persons left the house long before its close, not thinking it would pay, as the Yankees say, to brave the heat and fatigue for what they already knew; and one old gentleman, who sat immediately opposite the pulpit, hearing a deep sigh, fetched out a melancholy 'oh oh!'—The preacher told the Lord what a fine world he had made, what a large city New York was, with its four hundred thousand inhabitants; what nice bright things the stars were, what a large Ocean the Atlantic was, and how many large fishes it contained, with a full and extended description of his Maker, of the terrestrial and celestial worlds, as if he who made them did not know what they were like, until the whole audience, tired out, became uproarious, and blowing of noses, coughing, and sundry other noises became universal until the close of this everlasting prayer.

S. I do; and by this I have been enabled to love God.

I was beside the canal; the packet came up, and I never saw him more. We parted with warm affection; and I have often thought how great a contrast our meeting was, to many that I have had with bitter sectarian priests and professors, who appeared have no hearts to feel, no eyes to pity, no bowels of compassion to move. I am an advocate for the light of Christ in man, and thine sincerely,

ALFRED WELLS.

THE LIBERATOR.

## THE LIBERATOR.

## MISCELLANY.

From the Syracuse (N. Y.) Star.

## PHONOGRAPHY.

A meeting of the Syracuse Phonographic Society was held in No. 5, District School House, for the purpose of completing the organization of the Society, at which the following business was transacted.

A constitution, agreeable to the objects of the institution, was presented, read and adopted. It provides that any person may become a member, by intelligibly a letter to the President in the Phonographic style, and subscribing his or her name to the Constitution. The following officers were then elected:

Rev. S. J. May, President; Messrs. T. Van Tassel, and P. R. Sawyer, Vice-Presidents; Miss M. B. Allen, Corresponding Secretary; Mr. George Barnes, Recording Secretary; and Mrs. Joseph Savage, Treasurer. It was then

Resolved, That these proceedings be published in the daily and weekly papers in this village.

Wells. Why dost thou resist the Saviour?

Skeptic. Because the Bible tells me that he was the Son of God. I cannot believe in two divinities. I believe in one God, and one only.

W. Hast thou ever read the Bible much?

S. No.

W. Why hast thou not read attentively a book of much celebrity?

S. Because it seems to contradict my reason.

W. Is reason always right?

S. No.

W. May it not be that my reason is wrong, and the Bible right, after all?

S. Yes.

W. Then, as there are two principles or inclinations in man, the good and the bad—if God has caused a